

Victory to God

Birthday Celebration Discourse

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California

14 January 1978

Dear lovers of God, lovers of the teacher, spiritual brothers, sisters and everyone, repeatedly, Victory to God with love.

I know that today you all have gathered here for my birthday celebration. I am a renunciate. I have renounced the world and have accepted renunciation in order to free myself from the bondage of birth. If birth is bondage, then what is the importance of a birthday celebration? Nothing! But this is my viewpoint, not yours; I am not celebrating this occasion, it is you who are celebrating. I am your invited, loving guest. The scriptures of the Way of Eternal Ethical Action [the Way of Righteousness, the Way of Religion] freely praise the celebration of the birthdays and anniversaries of the incarnations of God and teachers of truth. The scriptures have ordered that they be celebrated, and this is correct. The worship of the truth teacher is the worship of God. The difference between the teacher and God is in name and physical appearance only. Their soul is one. It is also correct to say that the truth teacher is the physical body and God is the soul. The worship of the teacher is not only the worship of an individual, it is the worship of virtue and good character. It is paying homage to virtuous conduct, and it is respect for knowledge. Those families, societies or nations who cannot worship virtue will never prosper. Worship of virtue is the only sure way to progress. Worship of virtue must be spontaneous and loving. There are two aspects of celebration: external and internal. The external aspect is food. The internal aspect is the discussion of the principles of spiritual books, the study of the holy life of the teacher, which is like drinking nectar, repeated prayer [repetition of a sacred text, of a name of God], devotional chanting, chanting of repeated prayer, and meditation.

This one-day celebration is spiritual food for the whole year. The disciple who strengthens his/her own virtuous character by this spiritual food and returns twice as thirsty next year is a true disciple and a true yogi. Now I will give you an introduction, appropriate to the occasion, of engagement ethical action [the path of ethical action that encourages mental tendencies] and cessation ethical action [the path of ethical action that ends mental tendencies].

When human beings were first born on earth, life was a complicated problem. For many years humanity struggled just to survive. At last she/he was able to try to make her life happy. She established the family, society and nation to form a system of life: ethical action (righteousness, religion). Humanity suffered for many years due to lack of ethical action, so she set forth ethical action in order to acquire happiness, peace and bliss. One who does not understand ethical action does not understand life. Ethical action is the pilgrimage of life and cannot be separated from it. A concept of ethical action that is separate from life cannot be called ethical action.

It is said in scripture that among animals and human beings, food, sleep, fear and sexuality are common. The attribute that makes human beings special is ethical action. In Sanskrit, the definition of an animal is "*pashyati iti pashuho*"; an animal's sense faculties go no higher than vision. Whereas the definition of a human being is "*mananan manusyah*"; that which can see and also think is a human being. The power of thinking is unique in human beings. That is what makes a human being different from animals. Ignorance is unethical action; it brings unhappiness to each and every human being. Bondage is the form of ignorance. Knowledge is ethical action, which results in happiness for each and every individual. Liberation is the form of knowledge. That by which the mind evolves is ethical action, and that by which the mind gets distorted is unethical action. Through mental evolution peace is sustained. Through mental distortion the individual becomes unstable. In short, we can say that steadiness is life and distortion is death. In ancient India, knowledge was defined as "*sa vidya ya vimuktaye*", "that which liberates from bondage is knowledge". That by which one crosses over inertia and beastliness and attains humanity and divinity is called knowledge. Human beings who are raised without good character become wanton and unhappy. This was one stage of ancient humanity, who later

established family and society and tried to organize his/her life. Family and society were established as a solution to the problem of bad character. Only after tuning a stringed instrument is chanting possible. In the same way, after establishing the two harmonious instruments of family and society, the chanting of life is possible. Humankind has lived for many years on earth. He has obtained various kinds of knowledge by going through continual struggle, so he can now establish heaven on earth based on his past experiences. Humanity's evolution will not reach divinity until the empire of Almighty God is established on earth. In modern times, knowledge is defined as that which results in fame and wealth. Until there is a change in the definition of knowledge, there will be no change in the direction of individuals, family, society or nation. Considering knowledge to be that which gives one fame and wealth results in selfish individuals who are not bound by love of family, society and nation. This definition of knowledge is not correct, and if one follows it, unity is not possible. For the creation of unity, one must live a life of love with family, society and nation. An animal acts selfishly, not for others. Until we think of others in our family, society and nation, we must be considered unethical, uncultured and inhuman, like animals.

Engagement ethical action [the path of ethical action that encourages mental tendencies] is the ethical action of the family, the ethical action of society and the ethical action of the nation. It appears to be an ordinary religion, but it is not ordinary. If it were ordinary, it would have been practiced in family, society and nation from the beginning. The fact that engagement ethical action took many centuries to be established proves that it is extraordinary. Love, surrender and service are the foremost aspects of ethical action. Aversion, greediness and tyranny are the foremost aspects of unethical action. People can become followers of any religious sect. This is their right and should not be opposed. One should know that even though each person has ethical action in him, he must apply it in everyday life in order for it to be effective. The world appears thirsty and hungry because ethical action is not practiced in life. People have learned engagement ethical action from their teacher, and this agrees with their internal sense of ethical action, however, they have not practiced it. When someone aspires to cessation ethical action, which is meant for great people, she/he is trying to jump from the earth to reach the holy feet of Almighty God. However, she does not realize that if she does not succeed at engagement ethical action,

she does not deserve cessation ethical action.

Chastity [celibacy, *brahmacharya* ('to move in the Absolute, or in the Absolute path')] is the major principle at the root of engagement ethical action and cessation ethical action. In engagement ethical action, chastity is practiced to the best of one's ability. In cessation ethical action the aspirant practices chastity to become one who has elevated sexual seed. Both paths need to be understood perfectly. To be celibate is one thing, and to be one who has elevated sexual seed is another. The fact that someone has never participated in sex does not make him/her one who has elevated sexual seed. He would not even necessarily be a good celibate! Scientists say that the sexual urge is as uncontrollable as the eliminative urge, both of which are present from birth. They cannot be controlled. One who tries to control the sexual urge by the use of the will, will have great difficulty. Since even innocent chastity is not possible, how can one speak of having elevated sexual seed?

This opinion cannot be neglected because it rests on physiological facts. A few famous aspirant philosophers believed themselves revolutionary and practiced the left-handed path [modern 'Tantric' practices]. They accused the seer-sages and teachers of ethical action, saying, "They have lead society on the wrong path. The sexual urge can never be controlled, yet they have ordered society to observe chastity, which is not possible." An aspirant of yoga [union with God] should ponder both opinions. She/He should also do her systematic practices correctly. Ancient, experienced, great people have also realized this truth. Not only did they believe that chastity is possible, they also said that it is possible to have elevated sexual seed. This declaration is dependent on the science of yoga. Iron is heavier than water, so it cannot float; it will sink. This is an unchanging principle of physics. While this is true, a thousand tons of iron can be loaded on a ship and transported to the other side of the earth. This is also a principle of physics. In the same way that modern scientists use physiology to support arguments against chastity, the seer-sages of ancient times used the science of yoga to support arguments in favor of chastity. One cannot say that both the sexual urge and the eliminative urge exist from birth. The sexual urge does not exist from birth, so it is possible to be a celibate and one having elevated sexual seed.

Innocent chastity is manifested in childhood. If the innocent chastity of childhood can be recreated and sustained, then chastity is possible. This is an experiential principle of the science of yoga. A straight motion of a point creates distance between the beginning and the end. However, with a circular motion of a point, the end of the line inscribed becomes one with the beginning.

Yogis are well aware that the creation of each and every being is the cause of sexual desire, so sexual desire is at the root of every human being. If physiologists say that the sexual urge exists from birth, they cannot be completely opposed, but they can be partially opposed. In childhood, the sexual urge exists subtly; we accept this. But during that period the sexual fluids do not flow out from the genitals. The meaning of this is that in the child's body there exists an internal flow of sexual fluids that mixes with the blood. In childhood there is another difference. There are two kinds of sexual desire: physical-spiritual and mental-sensual. Physical sexual desire is a result of the life energy. The awakening of sexual desire in a child's body is a result of the life energy. There is no existence of conscious sexual desire. The sexual center in the mental faculty [in the mind] is undeveloped, therefore, sexual desire is not produced there. Or, if there is any [mental] sexual desire, it is in a very subtle form, and the child is not conscious of it. The sexual desire born of the life energy is described as spiritual because through it a yogi becomes one having elevated sexual seed. When, in natural yoga, through spontaneous meditation, the independent life energy awakens the sleeping evolutionary force through the pressure of the heel of the foot in the joining place [the perineum, between the genitals and the anus], then the spiritual sexual desire is born. But the path of the yogi is not easy like the child's because the sexual center in the mental faculty of the yogi is fully developed and so sexual desire is also produced there. The sexual desire produced by the mental faculty and the sexual desire produced by the evolutionary force become one, and this is an obstacle in the path of the yogi. This is such an overwhelmingly difficult stage that only a perfect yogi can give true guidance to an aspirant faced with it. No one else can give this guidance. Others who give guidance at this stage do so only from logic and not from experience. In chapter seven, verse eleven, of *The Holy Bhagavad Gita* it says, "*Dharmaviruddho bhuteshu kamo'smi bharata rshabha.*" "This spiritual sexual desire born of the life energy is described as favorable, ethical sexual desire."

Ordinarily, the awakening of sexual desire in the mental faculty of the sensual man or woman is due to external stimulations. Due to this external stimulation, the sexual center in the mental faculty becomes active and slowly stimulates the genitals. This is mental-sensual stimulation.

In everyone's body, both physical-spiritual and mental-sensual sexual desires arise. But yogis derive benefit from physical sexual desire through the techniques of yoga. Worldly people cannot receive such benefits from physical sexual desire. This spiritual sexual desire could be born of physical impurities or physical purity. Spiritual sexual desire develops the body and mind of children, makes the yogi having elevated sexual seed healthy, long-lived, immortal and omniscient, and drives worldly people to sensuality.

In people who do little physical activity, the blood is purified only slightly. In people who do regular physical exercise, there is moderate purification of the blood. In the body of an aspirant whose life energy is fully released, the blood is eventually purified completely. This blood purification produces great physical vitality. This vitality tries to become ascendant through the sexual center. From this attempt, sexual desire arises.

The left-handed path is born of false vision, an obstacle that occurs in yoga before the final state in which numerous visions full of illusion appear to be true, but lead to wrong practice. The left-handed path was supported by a lack of understanding of verses of ancient scripture that are filled with deep, secret meaning. Here discussion is useless. Those who have not understood the importance of chastity may be scholars, but they are foolish. Progress of the individual is not possible without chastity. The heroic individual is one who is firm in chastity. After achieving this, what is amazing about attaining wealth, fame and worldly happiness? Love-Filled Beloved Kind Dissolver has said in the *Shiva Samhita*, "*Siddha bindau mahayatne kim na na siddhayati bhutale.*" "After conquering sexual fluid [After accomplishing upheld sexual seed], is there any accomplishment [yogic power] not available to the yogi?"

Chastity is the best burning austerity. Other burning austerities, while still being burning

austerity, are of a lower order. A great ascetic who has mastered his genitals is not an ordinary man, but a great-accomplishment person [someone who is pervading a body who has the eight great yogic powers], a god on earth. In early adolescence the sexual urge arises in the bodies of both boys and girls and bewilders them. At that time downward flow is opened forever. Controlling this energy and making it ascendant is as difficult a task as making the Ganges flow from the earth to the sky. Without complete detachment, no yogi can tread this path.

There are two classes of chastity: chief and subordinate. The chief chastity can be observed by the student, the hermit, and the renunciate, and the subordinate chastity is meant for the householder, that is, one who is following the path of engagement. Householders must engage in sensuality with their spouse once within four to sixteen days after the menstrual period begins, except during religious festivals, and the sensual contact must be for procreation. This constitutes chastity for householders.

Those who preach chastity have studied sexual desire deeply and have set a noble limit for the householder. No self-controlled householder should be dissatisfied with this limitation. It may be that any householder who is dissatisfied with this limitation is not fit for systematic practice. Those who are always striving to attain wealth, fame and knowledge do not have difficulty with sexual desire. This means that they can observe self-control easily. But those who constantly remain in the company of women [the opposite sex] and who are always thinking of sensual pleasure can never observe self-control.

Those who live in family and society must learn techniques for controlling the mental faculty. The mental faculty is the second most important limb of the systematic practice of the path of engagement. Disturbed mental faculty causes disease and death. Steady mental faculty causes good health and immortality. At first, the experiment of controlling the mental faculty can be tried in one's own family. One must deal with every member of one's family with love. If we never consider the mental state of others and only concern ourselves with our own state in dealing with them, disagreements, friction, dissatisfaction, hate, mistrust and mental disturbances arise. If we are completely agreeable with others, they become agreeable with us. First, we must instill the love of God in the family. Without

surrender and service, love cannot evolve. Control of the mental faculty results in tolerance, and lack of control of the mental faculty results in intolerance.

There was a scientist who spent all day totally involved in his research work. He couldn't remember if he ate lunch or took a shower. After observing this strange behavior, his wife decided to intervene. When it was time for his shower, she went into his study, took him by the hand, and, without uttering a single word, gestured to him to get up. The unexpected invasion disturbed his mind. With great surprise he recognized that it was his wife, and he laughed. He asked her sweetly, "What do you want me to do?" She didn't say a thing. Like one leading a blind man, she led him to the shower. Many times he said, "I've already showered!" His wife replied, "You showered yesterday, not today."

At lunch time, when she took him to the dining room, he again expressed his surprise. "Why have you served me this meal twice?" She replied, "Yesterday you fasted; you didn't eat anything. It is noon now, and this is the first meal you have been served." He affectionately tapped her on the shoulder and expressed his pleasure, "Thank you, thank you, you're taking good care of me."

Once it happened that his wife took him to the dining room and left him there after serving his lunch. Some friends came to visit her, and they spent two hours talking. When she returned to the dining room, her husband was writing something on a piece of paper. He had forgotten to eat his lunch. Upon seeing this she became angry and snatched the pen and paper away from him, scolding him. "How strange you are! Your lunch is cold and I have to reheat it!"

His concentration was unexpectedly broken. He looked at his wife's angry face and at his meal. He understood the situation and he acknowledged his offense. Then he took his plate of food and put it on his wife's head. She could not understand what he was doing, but she felt it was a joke, and she laughed. "What are you doing?" Her husband replied, "I'm warming my lunch. Anger is so hot that my lunch will be warm in a short time." Her anger melted away and she burst into laughter.

To love is to suffer. When love becomes tolerant, fragrance spreads out from it and the heart of the beloved overflows with joy. If the lover cannot tolerate the anger of the beloved then that love is about to be shattered.

Lord Krishna preaches in chapter five, verse twenty-three, of *The Holy Bhagavad Gita*, "*Shaknotihai vah sodhum prak shariravimokshanat kamakrodhodbhavam vegam sa yukta sa sukhi narah.*" "The one who can control the intolerable urges of sexual desire and anger before she/he becomes a guest of death is a true yogi and is truly happy." This verse appears to be ordinary, but it is very extraordinary. Great ascetics cannot tolerate the urges of sexual desire and anger. If this task is so difficult for a great person, how can an ordinary person hope to accomplish it? Where is the power of the great person, and where is the weakness of the ordinary human? A task of this nature can be accomplished through the help of techniques.

What are these techniques?

The mental faculty is the cause of bondage and the life energy is the cause of liberation. For this reason, the true seeker of liberation who practices natural yoga shuns the mental faculty and takes the help of the life energy. The aspirant of engagement ethical action, the with-desire aspirant who desires wealth, sexual desire and ethical action, gives up the life energy and takes the help of the mental faculty. The systematic practice of the life energy is cessation ethical action, and the systematic practice of the mental faculty is engagement ethical action. This is the difference between the paths of cessation ethical action and engagement ethical action. Cessation ethical action is for the great person who is a genuine seeker of liberation. Engagement ethical action is the ethical action of family, society and nation. It is useful to all. I first taught the special systematic practice of the mental faculty to Honored Amrit Desai. Through this he has attained success according to his desires. For this reason he has experienced the systematic practice of the mental faculty as the best one, giving him love and faith. His followers have also had the same experience. Because of this success, he has called this mental-faculty systematic practice Kripalu Yoga and has spread it everywhere. The mental faculty is the cause of bondage, and through mental-faculty systematic practice the aspirant attains worldly

accomplishments. However, she/he does not attain spiritual happiness, peace and bliss. The aspirant who desires worldly accomplishments, and who resorts to natural yoga accompanied by arousal of the life energy is deluded, because that path is meant for attaining spiritual accomplishments; it is the path of liberation. Worldly accomplishments can be obtained only through engagement ethical action.

The follower of engagement ethical action, the with-desire aspirant, controls his life energy and embraces the mental faculty. As one continues engagement systematic practice for a long time, the mental faculty becomes very powerful. After years of systematic practice, the mental faculty becomes so powerful that the now dependent life energy cannot re-establish control over the mental faculty. Through concentration, the mental faculty makes the life energy so impotent that it becomes static.

The aspirant of natural yoga gives the life energy total freedom, allowing it to establish total control over the mental faculty. The aspirant of Kripalu Yoga gives freedom to the mental faculty and establishes total control of the life energy. Sexual desire and anger are expressions of intense life energy. Intense life energy agitates the mental faculty. Statesmen and outstanding people in every field have the ability to maintain steadiness of mind in any critical situation. This is because their life energy is restrained by their minds, so there is no disturbance in the mental faculty.

In both the engagement and the cessation ethical actions, it is necessary to awaken the evolutionary-force divine power. Without the awakening of the evolutionary-force divine power there is no possibility of any attainment. The evolutionary-force divine power awakens in a minute and tolerable form in all the techniques of engagement ethical action, yet the steadiness of the aspirant's mental faculty is not disturbed. In cessation ethical action, all the techniques to awaken the evolutionary-force divine power awaken it in its complete, intolerable and terrifying form, and the aspirant is unable to protect the steadiness of the mental faculty because of the strength of the life energy. To maintain steadiness of mind, the true seeker of liberation retires from worldly contact and activity and observes seclusion.

When one follows the restraints and observances [the ten rules of conduct], one is following mental-faculty systematic practice. In the yogic scriptures, the observance of the restraints and observances is given great importance. By violence, lying, theft, adultery and avarice, the mental faculty is disturbed. Thus, the observance of nonviolence, truthfulness, non-theft, chastity and non-possessiveness is ordered. Intolerance, cowardice, deceit, gluttony, sloppiness, discontent, lack of faith, greed, indecency, not engaging in self-study, not surrendering to God, not studying scripture, not reciting repeated prayers, and not doing prescribed action, done willfully, gives one a disturbed mind. This is why the yogic scriptures prescribe the observance of forgiveness, patience, mercy, straightforwardness, purity, contentment, faith, charity, shame, self-study, devotion to God, listening to holy discourses, repeated prayers and intelligent behavior. The restraints and observances are marvelous manifestations of this yoga. In the restraints and observances there is marvelous strength. Every person who is outstanding in any field has taken refuge in some part of yoga, and so her/his personality is developed. Through following the restraints and observances, the evolutionary force is awakened in a partial, tolerable form. In *The Holy Bhagavad Gita*, chapter two, verse fifty, Lord Krishna says, "*Yogah karmasu kaushalam.*" "Perfection in any action is yoga." Action may be spiritual or worldly, but when the result of action is art, the one who does it is not a mere doer but an artist. Art is perfection in action, and the artist is one who is a master of his work. Perfection in action cannot be easily attained. To attain perfection, a person must make a sustained effort for a long time. Great people do not make a distinction between common and extraordinary effort, but look upon it all as burning austerity. Without the practice of burning austerity, accomplishments cannot be obtained. In striving for perfection in action, the burning austerity of the life energy is minimal and the burning austerity of the mental faculty is greater. We must remember that in the physical body, both the mental-faculty divine power and the life-energy divine power are important. In the physical body, the life energy is the vehicle of the mental faculty, and the organs are the vehicle of the life energy. [In the physical body, the life energy carries out the commands [the will] of the mental faculty, and the organs are the means by which the life energy does this.] These two divine powers can work independently, but sometimes they work in harmony. One can say that at times the life energy is dominant and the mental faculty follows, and at times the mental faculty is dominant and the life energy follows. They are close friends.

In the scientific systematic practice of engagement ethical action, control is gradually established by the mental faculty over the organs of knowledge [the organs of sense: the ears, the skin, the eyes, the tongue as the organ of taste and the nose; the internal sense faculties; the mental images and the thoughts associated with those mental images] and the organs of action [the tongue as the organ of speech, the hands, the feet, the sex organ and the anus.]

In the systematic practice of the eyes, at first one must practice looking at a symbol of God or the teacher with loving eyes and without blinking, first for one minute, then two minutes, gradually increasing the time to three minutes by the end of one month, and to thirty-six minutes by the end of one year. This is the limit of this practice. After this, one should not increase the time. In this practice, one is striving to infuse one's love and mental faculty [thoughts] into the eyes. Through the steadiness of the eyes, the instability of the life energy and mental faculty is minimized and steadiness is born. Steadiness is strength. When steadiness is born in the mental faculty and the life energy, the strength for the observance of chastity automatically arises in the mind and body of the aspirant. Unsteadiness of the life energy is a victory for the downtending life-energy vital air, and steadiness of the life energy is the defeat of the downtending life-energy vital air.

In the systematic practice of the ear, one sings one or two lines of a devotional chant full of spiritual meaning slowly and repeatedly. Or one recites one line from scripture slowly and repeatedly. In this practice the aspirant must be both the speaker and the listener. At the same time, he/she must have complete concentration on the faculty of hearing. The spoken words must be heard by making the right ear very attentive. One must be as attentive as if one were straining to overhear a secret conversation. That same attentiveness is critical here; it means that the mental faculty and the life energy are steady. In the experiment of listening to sound, there is the pronounced [with the mouth open] and the unpronounced [with the mouth closed and the sound passing through the nostrils] sacred-syllable-OM suspension of the life energy [breath control]. Both types of suspension of the life energy can be used for listening to sound. The aspirant is at complete liberty to do the one for which she/he feels a loving attraction.

After that, in the systematic practice of the nose, the aspirant closes the right nostril, the fiery-flow energy channel, with the right thumb and inhales through the left nostril, the cooling-flow energy channel. Then, closing the left nostril with the third and fourth fingers of the right hand, he/she retains the breath. In this purifying action the retention is more important than the inhalation. Focus the mental faculty [the attention] on the same place where the retention is. Initially it is difficult to find where the retention is held, however, after a few days of study, one is able to do this.

In the fourth organ-of-knowledge systematic practice, that of the tongue, keep the tongue touching the palate, and, with great longing, fix the mental faculty [the attention] and the life energy at the place where the tongue is touching the palate.

The fifth systematic practice of the organs of knowledge is that of the skin. With the longing touch of the right hand, touch the feet of the teacher or God. If the truth teacher is present, one does this experiment lovingly with him. If the truth teacher is absent, one does it with a symbol of him. This touch should be infused with life.

Now I will explain how to do the systematic practice of the organs of action.

The tongue is both a subtle organ and a gross organ. As an organ of knowledge, it gives knowledge of taste to the individual, and as a gross organ it speaks. The suspension of the life energy of the pronounced and unpronounced sacred syllable Om that was used for the organ-of-knowledge systematic practice of the ear is also used for the organ-of-action systematic practice of the tongue. The difference between the organ-of-knowledge systematic practice of the ear and the organ-of-action systematic practice of the tongue is that in the first, the attention is on the ear, and in the second, the attention is on the pronunciation.

The hand is also an organ of action. It gives and receives. In the act of receiving, the aspirant must hold receiving-the-divine-nectar energy seal and fix her/his mental faculty and life energy on the hands. She should have the feeling that she is eagerly receiving

something from God or the teacher. In the experiment of giving, one takes a beautiful flower and offers it at the feet of revered truth teacher or Revered God. Here also, one must eagerly fix ones mental faculty [attention] and life energy on one's fingers.

The feet are an organ of action. The feet are for going and coming. The systematic practice of going and coming is done by circumambulating God or the teacher. At the time of circumambulation, one should create eager attention on the soles of the feet. One should raise and set down the feet very slowly.

Each of the above experiments of the eight organs can be practiced daily for three minutes each.

The genital is a gross physical organ that eliminates urine and sexual fluids. The experiment of meditation on the genital is not hard for beginners and it is not required. However, if they do this experiment, they must also experiment with the systematic practice of all the other organs for a period of one year. When they go to the toilet, they should try to stop the flow of urine one or two times. In the same way, at the time of intercourse, they should eagerly try to stop the flow of sexual fluids one or two times.

The anus is an organ of action and is used for the elimination of feces. The experiment of meditation on the anus is not difficult for beginners and it is not required. As with the genitals, those who do this experiment must also practice the other systematic practices of the organs for a period of one year. When they go to the toilet, they should try to stop the elimination one or two times.

The control of the mental faculty can be attained through the above ten experiments, which is why teachers call this royal yoga. However, this is the path of engagement royal yoga, rather than the path of cessation royal yoga, and this is why it is easy and without difficulty. Sun-moon yoga is also included skillfully in the path of engagement yoga. The various postures [of sun-moon yoga] are done in sequence, passing from one posture to another very slowly. Through this practice, spiritual strength [strength of the soul], the power of determination, the power of imagination, the power of thinking, the power of logic, the

power of memory and the power of decision can be developed.

The aspirant on this path must keep constant control over his/her mental faculty and remain totally aware so that no disturbance or unsteadiness is allowed in his mental faculty.

Moderate eating is "the physical body" of this systematic practice, steadiness of the mental faculty is "the life energy", and chastity is "the soul". That is why all aspirants who believe that they must do systematic practice only in the meditation room are under a great illusion.

They must do systematic practice in society as well. Doing systematic practice in the systematic practice room is very easy because there are not external disturbances. But one encounters many disturbances while doing systematic practice in society, which makes it very difficult. The only true aspirant is one who is successful in the systematic practice of society, where he has to protect his mental steadiness while in society. In order to achieve this, he must treat everyone with love. A smiling face, loving sweet speech and treating all with respect are the keys to success. However, one must be a yogi, not an actor. The aspirant who does not accept this principle cannot be successful in any field of life. Only after practicing this best practice for one and a quarter years can the aspirant evaluate the effect of this systematic practice on his life. After that period, one will experience the primary worldly accomplishments of this yoga. The aspirant must practice this systematic practice according to his own circumstances and capacity for two hours each day, accompanied by the observance of, and help of, self-control, fair conduct, moderate eating and chastity. Through this, the evolutionary force can be awakened in her partial and tolerable form. The complete system of Kripalu Yoga should be learned with discrimination. Unless the aspirant learns to attentively maintain the steadiness of the mental faculty and the life energy in all the organs, he will not achieve the desired result. This is the yogic practice for controlling the mental faculty. To attain the desired results, one must practice skillfully.

Natural yoga, accomplishment yoga, purifying-action yoga or evolutionary-force yoga is the best of all yogas. It is also known as the eternal yoga. All yoga is included in it.

Engagement ethical action or society ethical action creates disciples, while cessation ethical action or individual ethical action creates teachers. Natural yoga is special in that the evolutionary force must be awakened in its complete, intolerable and terrifying form.

The ordinary and medium aspirants cannot tolerate the force of the evolutionary force, and even the best aspirants cannot tolerate it, and so they cannot do this systematic practice for long. In Kripalu Yoga, or engagement ethical action, the mental faculty is made very powerful so the dependent life energy is not disturbed. The mental faculty will be steady for the entire day, and if any disturbance due to outside circumstances arises, it can be easily relieved. In natural yoga, the independent life energy is made powerful and the dependent mental faculty becomes very unstable. For this reason, the aspirant can be defeated at any time by any type of disturbance. Disease and delirium are always standing by her/him. The aspirant of engagement ethical action gradually becomes luminous and victorious and receives respect from everyone. The aspirant of cessation ethical action gradually becomes pale and frustrated. She is insulted everywhere. She must continue to study scripture, follow the guidance of the truth teacher, and observe seclusion. In natural yoga, after the arousal of the life energy, the yogi undergoes many yogic experiences and her enthusiasm greatly increases. But she is constantly faced with new problems, and if she cannot keep faith in her teacher as a guide or in the guidance given to her by that teacher, she must give up her systematic practice, or she becomes diseased, delirious, or follows the wrong path. For this reason the ordinary, medium and best aspirants cannot sustain practice of this path for a long period. When this initiation is given to a weak-minded individual, she is greatly harassed by the movement of the life energy and tries to free herself, but is unable to do so.

I believe that the truth teacher should give this initiation to four or five highly deserving disciples, those who surrender completely and practice only systematic practice for their entire lives. I am the only one to whom my truth teacher has given initiation. I could not understand why he was not initiating many disciples, but now, through my own experience, I have understood.

Once I was impressed by seeing his accomplishments [yogic powers] and exclaimed, "Teacher-god, you are a great-accomplishment person!"

He burst into laughter.

Astonished, I asked a question, "Why are you laughing? Are you not a great-accomplishment person?"

"No."

"You're not a great-accomplishment person?"

"No! No! No!"

I was amazed.

He clarified, "According to the Indian yogic scriptures, I have not attained the characteristics of a great-accomplishment person."

"Which characteristics are described in the scriptures?"

"Only when the disciple, and disciple of the disciple become accomplished ones can that great person become a great-accomplishment person. When you become an accomplished one, and then when any disciple of yours becomes an accomplished one, then it can be established that I am an accomplished one."

I laughed. "This can become the truth only by your grace. Nothing can be done through my efforts or the efforts of my disciples."

If any teacher has millions of disciples, and among them not even one has attained the highest stage, then all the disciples are of no consequence. A disciple who rises to the highest stage of society through his/her systematic practices, and who, with tear-filled eyes constantly remembers his revered teacher-god and frequently describes his glory is a truly graced disciple and also a true teacher. Today, there is no gross physical body of my worshipful teacher-god, but I have with me the yoga initiation he has given me, and through this I frequently remember him and his great grace. The disciple who cannot understand the value of the yogic teachings, or who has not done yogic systematic practice, can never

understand the importance of the teacher or the teachings. No aspirant can initially understand the importance of the yogic teachings or the teacher. After he becomes an accomplished one he can understand. The truth teacher who loves his disciples is always giving them his best wishes, but until the disciple feels firmly in his heart that his teacher is his well-wisher, he cannot achieve progress. Speedily traveling on the earth, sailing on water, and flying in the sky are possible with vehicles, and in the same way, the journey within the self can be speedily completed only through the truth teacher.

Each and every word of this discourse is filled with my deep experiences. If you read it and reflect on it frequently, you will get new realizations from it. I have been doing yogic systematic practice for the past twenty-eight years, along with deep study of yogic scripture. Yoga and the yogic scriptures are full of secrets. The meaning of a word is understood differently by those in different stages of systematic practice, and its true meaning can be manifested to the yogi only after she/he attains the true final stage of systematic practice. When the true meaning manifests to the yogi, she naturally bows down at the holy feet of the author of the scripture, who is a great person. In each and every word of every verse is the crystal clear reflection of the true experience and subtle intellect of the author. So all of the yogic scriptures are in a very succinct form. Important principles and ups and downs of the stages of yoga and of yogic experiences are collected in the scriptures. Although the final stages of yoga are described in the scriptures, they are unique in that the individual can also learn about the beginning and the middle stages. In other words, the same experience comes in different forms at different stages in the systematic practice of the aspirant. As the painter creates differentiation by using different tones of the same color: very dark, medium dark and light, so the experience of yoga creates differentiation by variety [contrast].

I did not plan to come to America but Revered Love-Filled God ordered me unexpectedly, and so I came here at once. When I made the firm decision to come here, Revered Amrit Desai and Revered Yogeshwar Muni were in India. They had celebrated my birthday and Truth-Teacher Full Moon Festival there. Now, I am at a stage in my systematic practice in which I cannot even plan a short trip. Moreover, I cannot participate in any public activity. Yet I have taken the risk to do so because of your love. By the grace of Almighty, Merciful

God, I have not experienced any disturbance at all. The same Ocean of Grace, God, has fulfilled your auspicious desire for the celebration of my birthday, and so I also feel pleasure. I have accepted your love and respectful prostrations with pleasure. I give you my blessings.

May everyone be happy here,
May everyone be healthy here,
May everyone be prosperous here,
May no one be unhappy.

Your loving Grandfather Teacher,
Kripalu